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## A Study of a Soul.\*

### I.

How vast the debt of continental Europe to the little emerald of the Atlantic, historians have not undertaken to estimate with exactness. Killen,† the Presbyterian, writing of Columbanus, grants that "he cheerfully submitted to the greatest privations that he might propagate the Gospel among the pagans of Burgundy, Helvetia and North Italy"; and he describes the pioneer of these missions as "one of the nobles of nature, a man of true genius, of lofty enthusiasm and of indomitable energy." Montalembert, the Frenchman, while chiding Ozanam for "excessive admiration," devotes to Columbanus and his colony an entire book of "Monks of the West." Ozanam had spoken of the Virgin island, which never knew either the orgies or the exactions of Rome, as the only place in the world which had accepted Christianity without bloodshed. This was not excessive; and for the student, Ozanam's claim that Ireland toiled for the world from the sixth to the twelfth century is quite as true as Montalembert's admission that in the seventh century the Irish race preponderated in the enterprise of Christianizing Europe. After twenty years of toil in France, Columbanus was driven from its confines by detesters of his virtues; and, going up the Rhine, sowed his path with foundations and saints. San Columbanus in Italy preserves his name; while his seventeen works in Latin, and the writings of more than one contemporary, justify Guizot's moderate characterization of a great evangelist. "The flights of imagination; the pious transports; the rigorous application of principles; the warfare declared against all vain or hypocritical compromise, give to the words of the preacher that passionate authority which may not always and surely

reform the soul of his hearers, but which dominates over them, and, for some time, at least, exercises paramount sway over their conduct and life." He had taken with him twelve Irish monks; and a canton of Switzerland—Saint Gallen—preserves the name of one among them, "not less daring than himself," says Montalembert; "well educated, and possessed of the gift of preaching in German as well as in Latin."

The assault of the intrepid band upon the pagan rites and base traditions of the country aroused against them popular fury, and they were compelled to flee from place to place, sometimes starving in forests, sometimes sheltered in caves, often exposed to death in the perils of the mountains. Another of the band, Sigisbert, crossed St. Gothard, traversed the glaciers, and made a foundation at the source of the Rhine. The fortunes of others have been recorded with more or less precision, and the cautious Lanigan, on whose researches nearly all later writers have been content mainly to rely, is able to establish the identity of Fridolin whose career Montalembert does not deign to notice. Beatenberg and the Beatenhöle, between Thun and Interlaken, preserve his name, Beatus; whether because he actually ever resided in these regions, or whether other travellers carried his fame into them, must remain unsettled. There can be no doubt however, that, as Haverty sums up, the Irish monastic foundations in Switzerland numbered at least fifteen.\*

Swiss historians, who write for readers in England, do not devote much space to the important episode of the Irish colony and its work. Vieusseux, who compiles his "History of Switzerland" from Müller, Meyer, Franscini and Kasthofer (London, 1846) relates the story fairly enough, but in brief. Concerning the Abbey of St. Gall, he notes that in the library there are still manuscripts bearing the mark "Scotice Scripti." "Monks," he affirms, "were the first restorers of cultivation and domestic industry in the deserted valleys of Switzerland." He recalls the fact that on the site of Lucerne, a monk raised an abbey, and that the town takes its name from the

\* Written by MRS. M. F. SULLIVAN, and reprinted from "A Tribute to the Memory of Mother Mary of St. Angela" of the Sisters of Holy Cross, published at Notre Dame, Ind.

† The Ecclesiastical History of Ireland. By W. D. Killen, D. D. London. Macmillan. 1875.

\* An Ecclesiastical History of Ireland. By the Rev. John Lanigan, D. D. Dublin. 1882.

light-house built for the guidance of boatmen on the stormy lake. Fridolin, he is able to ascertain, built a chapel in a remote valley to St. Hilarius, and gave the name Glarus, a corruption of Hilarius, to the canton which bears it. On the other hand, Yosy (Switzerland; London, 1815, 2 vols.) displays an ignorance sadly out of keeping with the pretensions of the gaudy colored plates with which his pages are enlivened. Writing of St. Gall, he says: "The founder of this monastery is said to have been a Scotchman of royal blood, who came into Switzerland to preach the Gospel. He acquired great reputation, and made numerous proselytes; amongst others, a man named Gallas, who survived him many years. They lived together in a little hut which they built on the spot where the monastery now stands."

Switzerland, despite the machinations of man to subdue nature, is one of the few countries whose physical features and unaltered conditions enable us to form some idea of the progress of the early travelling teacher. It is true that in one sense it is subdued. If you enter it, as we did, from France by way of Dijon, Pontarlier and the Jura range, a solemn warder will be found upon the mountain portal—it is the figure of Toussaint L'Ouverture. The fortress of Joux stands upon an isolated summit almost upon the border line between France and Switzerland. One is not likely to be thinking of Hayti as the train climbs the steep grade, panting with the exertion which will have to be made still greater before the highest pass is reached. The fortress throws its black front against the sky, as if anxious to raise its hoary head in protest against the infamy that has sullied its name forever. How a prisoner was ever borne up those perpendicular walls of earth and masonry is as inexplicable as the logic by which the command to take the Haytian chief there was formed in the mind of Napoleon. Toussaint L'Ouverture, it will be remembered, headed an insurrection of slaves with military distinction and confessed success; he displayed throughout his years of chieftainship a chivalry that would have adorned the fame of a crusader, and a science for which Napoleon's lieutenants were not a match. At first a slave, then a rebel, he became a freeman, (being a subject of France), by the decree of the convention in 1794, and was confirmed as commander-in-chief in Hayti by Napoleon himself. When, in 1801, the treacherous despot determined upon re-enslaving the negroes, he sent an army to Hayti which, unable to cope with the courage and endurance of the natives under their own leader, made terms of peace mutually satisfactory, and L'Ouverture retired to his farm. Seized by stealth, he was taken to France, and ruthlessly condemned to imprisonment for life in this dungeon. As we beheld its bleakness, although the sun of late July was flushing the earth with heat; as we remembered the sun of winterless Hayti, and recalled that, for the greater part of the year the negro soldier, immured in these solitary chambers, could see nothing but snow, and that the dry summer would bring him scarcely a bird, not a leaf or flower,

or the tinkle of a rill or of a sheep bell, Longfellow's "Tower of Prometheus on Mount Caucasus" seemed less than sufficient to describe its awful loneliness. How many nights did his dying eyes look out from a narrow casement to cry with the prisoner of mythology:

"I hear the trumpet of Electryon  
Proclaim the dawn. The stars begin to fade,  
And all the heavens are full of prophecies  
And evil auguries. . . ."

None other ever came to him. Starved, he perished miserably in the fortress in 1803. Wordsworth's sonnet was written while he lived, "Pillowed in some deep dungeon's earless den," for the exact place of his imprisonment was not at first known; but Wordsworth's imagination was indeed extravagant when he assumed it possible that the prisoner of Joux could hear "the whistling rustic tend his plough." He could have heard no sound less resounding than cannon; and from the height of those walls and the smallness of their windows, —if ever he was permitted to approach one,—he could have seen only barren rocks, or a universal world of snow. If the angel of Remorse visited the prisoner of St. Helena, his countenance must surely sometimes have borne the aspect of Toussaint L'Ouverture.

Meanwhile the dungeon of Joux has long been lost to sight behind the rising battlements of the Jura range. Not thus the missionaries from Ireland entered Switzerland. You sit at ease on cane-seated benches running from window to window of well made cars. The windows are made for observation; and through their clear surface the mountains are compressed. The comfort of the traveller is the first consideration; his pleasure the second. The Jura ruggedness grows into awe as the whirling train rushes, like a furious serpent, coiling its lithe joints around jagged passes, diving into fissures, creeping along abyss edges, darting across strong, slender bridges thrown over mountain streams. The bleakness increases as you ascend; and if you venture to the pane, you will grow sick at the sight of precipices, below which, hundreds of feet, are tiny hamlets whose silence is not ruffled by the whir of the flying wheels. The verdure, even in midsummer, on the Jura is scanty. Sheep and goats find meagre clipping in the moist crevices, but tillage is impossible. Often the bare metal of the stratum is unconcealed for miles. The grade is so steep at times that long trains are taken over the summits piecemeal by several engines; and when the descent into Switzerland begins, the barren rocks and glowering mountains have grown wearisome, if not oppressive. The comfort of the cars is now appreciated to the full, and many a weary traveller, fatigued by this moderate contact with only the monotony of mountains, falls soundly asleep. But mark that gleam of light stealing through from the Southeast! All around is darkness. The mountains are in total shadow. Their sides are barren, save for a stunted pine or dwarfed hemlock. The roar of sullen, secluded torrents deadens the whir of the wheels. The air is hot to suffocation. What is the gleam growing wider

and wider, as if heaven were parting its gates in the black face of night? Whence comes the cooling whiff of fresh, sweet air? Lo! before the dazzled eyes spreads forth the broad sapphire bosom of Lake Neufchatel. Beyond, their cowed heads lost in the snowy clouds, are the Alps far off,—the Bernese Oberland; and now, that the darker clouds on the Southwest are rolling away in molten gold of a clear sunset, you see the dim hoary head of Mont Blanc. Wonderful vision of sublime tranquillity, of nature's worship, of firmness, of beauty!

It was not thus the colony of scholar missionaries from Ireland entered Helvetia: Skins were their covering; staffs their guide; their food the humble offering of field or stream; the sky their roof, the snow their bed, the storms their angels; for sometimes they drove them on, as angels must; sometimes, by elemental orgies, they led the pilgrims nearer their appointed work. The glacier they crossed lightly, despite lurking seams of death. The modest edelweiss, hidden under margins of ice and snow, they must have plucked with childish delight, for its soft, star eye told them of home; its vigorous loveliness whispered of God and life amid that vast white death. The avalanches they approached with no more fear than we the musical cascades. What if some faltered and fell? Was not heaven nearer on the mountains?

## II.

Two wicked women drove Columbanus and his companions out of France. But Fredegondé and Brunehilde are exceptions in the history of women in relation to the making of nations. I shall not tarry in the long procession of holy women whose career may be clouded in myth, or has been expanded into legend. We may pass

"That bright lamp that shone in Kildare's holy fane,"

Cannara, who has supplied Moore with another subject. Ita, whose name was also Deirdré; Modwena, whose place in Christian art is correctly given in "Christian Symbols,"\* although her name is not always found in hagiography, notwithstanding her fame, and her convent in Warwickshire, whither King Egbert fetched her from Ireland to heal his son. Nor will we linger with Edith of Wilton, nor travel with Lioba from England to Germany where she was placed at the head of the first abbey, endowed by St. Boniface for women; it was she who trained the young girls who became foundresses in turn of educational communities in that country. Montalembert has gleaned generously in these fields, and in his pages, as well as in "Christian Schools and Scholars," by one of the most learned of women, the student of the part women have had in the good of the world will be amply repaid. The monasteries founded in Bethlehem by St. Paula and St. Jerome were prototypes of those communities which, combining piety with education and philanthropy, were

the centres of thought, and the promoters of civilization from the earliest days of the Christian era to our own time,—to the time of Nano Nagle; Catherine Macauley, Margaret Mary Hallahan, Sophie Barat, Eliza Seton and Eliza Maria Gillespie, the latest of the modern band of foundresses; who has just passed away.

Two facts are found coupled in the lives of religious women who are historical—that they were women of unusual intellectual power on the one hand, and that, on the other, it was charity, not intellectual aspirations, which led them into the religious life. Catherine of Alexandria, Saint Eustochium, Saint Theresa, Saint Walburga, Saint Thecla—to turn back again—Saint Ursula, Clunihilt and Berathgilt, the first Englishwomen who went as teachers to Germany, and were *valde crudite in liberali scientia*; Bertilla, who was abbess of Chelles where young Englishwomen were sent for education; Abbess Adelaide of Cologne, Abbess Hathmuda of Gandersheim, and the more famous Horswitha of the same convent, Margaret Gonzaga and her mother, of the Poor Clares of Mantua, are earlier illustrators of the truth, that it was not superior mental gifts, but charity, that led them into the domain of voluntary self-sacrifice. The modern foundresses, and the promoters of the enterprises of charity and education only continue a chain unbroken since the beginning of Christianity.

Nor should we forget in such a category the women of station and power, who contributed to these same ends without enjoying the solace and seclusion of the cloister—Queen Bathildis, the emancipator of slaves and the foundress of the convent of Chelles, to which she retired after her son Clothaire was old enough to govern; Matilda of Scotland, and Adeliza of Louvain, who, if not scholars themselves, were the cause of scholarship in others; the great Countess Matilda of Parma; Lady Devorgilla, of Merton College, Oxford; the countess of Warwick, and the countess of Salisbury, benefactors of education at the same centre; Philippa of Hainault, foundress of Queen's College, Oxford; the widowed countess of Pembroke, mother of another Oxford foundation, and Margaret of Ormonde, who built school-houses and factories in Ireland for English pillagers to tear down. Nor should we omit Margaret Plantagenet, the friend and benefactor of Caxton, the father of English printing; nor the countess of Richmond, foundress of two Cambridge colleges.

The most picturesque story we have of women's part in education, in the largest sense, is that of Whitby, where the abbess Hilda ruled her two convents—one of men and another of women—and under whose protection and encouragement the first poems in English were written by Cædmon. The artist who has revived that picture for us most effectually is Aubrey de Vere. What Montalembert does so superbly in prose, the Irish singer more vividly effects in verse. Here is his portrait of Cædmon:

"His face was pale. . . .

Stately his frame, though slightly bent with age;

\* A Handbook of Christian Symbols and Stories of the Saints, as Illustrated in Art. By Clara Erskine Clement. Edited by Katherine E. Conway. With Descriptive Illustrations. Boston: Ticknor & Co. 1886.

Slow were his eyes, and slow his speech, and slow  
His musing step; and slow his hand to wrath;  
A massive hand, but soft, that many a time  
Had succored man and woman, child and beast,  
And yet could fiercely grasp the sword—at times,  
As mightily it clutched his ashen goad  
When, like an eagle, on him swooped some thought;  
Then stood he as in a dream, his pallid front  
Brightening like Eastern cliffs when a moon  
Unrisen is near its rising."

Then we have the scenic features of the hall wherein princes and nobles, strangers of degree and religious sate to hear Hilda discourse upon the word of God; and her text was oftenest "True Life of Man is Life Within." At the royal feast men speak of her lineage, her learning, her goodness, and, most of all, of her charity; the feast is filled with genial recreations, and songs are sung and instruments played. But Cædmon pushed the harp away and said: "I cannot sing." In time, Hilda, by her charms of mind and heart, inspired Cædmon, whose gifts she preceived at their full value, to overcome his diffidence, and he sang:

"He entered last the hall where Hilda sat,  
Begirt with a great company, the chiefs  
Far ranged from end to end. Three stalls cross-crowned,  
Stood side by side, the midmost hers. The years  
Had laid upon her brows a hand serene;  
There left alone a blessing. Levelled eyes,  
Sable and keen with meditative might  
Conjoined the instinct and the claim to rule.  
Firm were her lips and rigid. At her right  
Sat Finan, Aidan's successor, with head  
Snow-white, and beard that rolled adown a breast  
Never by mortal passion heaved in storm.  
A cloister of majestic thoughts that walked  
Humbly with God."

Before this company Cædmon sang; princes and pilgrims, warriors and monks dark-stoled.

"Behind the rest,  
And higher ranged in marble arched arcade,  
Sat Hilda's sisterhood. Clustering they shone  
White-veiled and pale of face and still and meek. . . ."

What was the song when examined by colder eyes than poet's? "It was in the monastery of Whitby, under the famous government of the Abbess Hilda, that the first sacred poet of our race devoted his life to the vocation to which he had been mysteriously called. If something of the legendary hangs over his personal history, this only shows how strongly his poetry had stirred the imagination of the people."\* Palgrave and Paine, and Henry Morley have fully, if differently, appreciated the merits of the cowherd poet, and Milton's debt to him is no longer denied; Milton was in his forty-seventh year, and meditating a sacred epic when a manuscript copy of Cædmon's sacred poems was placed in his hands. "It decided his subject and its treatment . . . and forthwith he produced a work of great genius."† How closely he followed Cædmon may be seen by comparing any hundred lines of "Paradise Lost" with any hundred lines of Cædmon. Hilda not only devel-

oped the genius of Cædmon, but provided for his wants the rest of his life.

The influence of the Abbess for material good was exercised under that provision of the existing laws which made the monasteries at once beneficiaries and benefactors; they could receive lands in trust or in freehold, and accept the entire service of men. "On the estates of the Church in the early years of the seventh century the humanizing power of Christian feeling had silently raised the status of the slave. It had dignified labor and given him a property in his labor, securing to him not only one day in seven for rest, but also three days in the week wherein his labor was his own."\*

Those who have visited Notre Dame, Indiana, understand well why Whitby and Hilda naturally

\* (The English Village Community. By Frederic Seebohm. London, 1883, p. 328.) Abbesses had political and property rights substantially like those of abbots, except that they were not summoned to Parliament. The abbots themselves gradually procured release from a custom expensive and uncongenial. "The reduction in the number of Parliamentary abbots was probably owing to their dislike of attendance at secular courts." (Stubbs, Constitutional History of England. Vol. II, p. 10.) Abbesses, and other women who were freeholders, were taxed like men on the same footing. In 1297 King Edward required widows "holding-in-chief to furnish their due service" for his expedition across the sea. At an earlier period abbesses and peeresses were represented in Parliament by proctors, "not as members," but as suitors of the high court. (Stubbs, *ib.*, p. 209.) In Frances Power Cobbe's Introduction to "The Woman Question in Europe," by Theodore Stanton,—in the main an accurate and comprehensive presentation of what women have done outside religious organizations for education,—she says: "The system of representation itself, with trial by jury, and the whole scheme of civil and political liberty, as we in our day understand it, has grown up through a thousand years of

'Freedom slowly broadening down  
From precedent to precedent'

among our law-abiding Anglo-Saxon race." Miss Cobbe is an Irish woman by birth, and granddaughter of an Irish Archbishop. It may be accurate on her part to speak of "our Anglo-Saxon race"; but surely Anglo-Saxon liberty has not been broadening down from precedent to precedent according to her conviction of the right of women to Parliamentary representation in view of the fact that in ancient Cambria free women, married and possessing five acres of land, voted in the public assemblies of the clans or tribes of Britain. The Anglo-Saxons, descendants of the Cimbri of the Northern Sea, showed themselves worthy of their ancestry, according to Montalembert, by their conduct toward women. Among them, in early Britain, "Woman is a person, and not a thing; she lives, she speaks, she acts for herself; . . . she inherits, she disposes of her possessions; sometimes even she deliberates, she fights, she governs like the most proud and powerful of men. The influence of woman has been nowhere more effectual, more fully recognized, or more enduring than among the Anglo-Saxons, and nowhere was it more legitimate or more happy." (Monks of the West. Vol. V, p. 221.) It would appear as if the descendants of the Celts had in our own time more of this spirit than the heirs of the Cimbri. The learned author of "Christian Schools and Scholars" quotes an "Advice to Ladies" in England in 1371 which enumerates reading, Church music, embroidery, confectionery and surgery as among the most useful branches of women's education. As to writing, he thinks it better that women "can nought of it." But after many years of struggle for the privilege to learn "surgery," Englishwomen, mobbed out of the medical colleges in Edinburgh, and refused any opportunity in England, were afforded in a Dublin University the first, and, I believe, still the only practicable chance to become physicians.

\* The Philology of the English Tongue. By John Earle. Oxford. P. 24.

† Cædmon. By Brother Azarias. *Am. Cath. Quar. Review*, Vol. IV, pp. 22-47.

associate themselves with the late Mother Angela. The Holy Cross Community is composed of priests and brothers, who conduct numerous educational institutions, the chief of which is the University at Notre Dame; and of women religious engaged in education and charity. The head of the Order is the venerable Very Reverend Edward Sorin, now past his three-score and ten. For many years Mother Angela was Superior of the Sisters; and many a time, in the Mother Academy at St. Mary's, a mile from Notre Dame,—(not like Whitby, divided from the men's convent by the rolling of the sea between two great rocks,)—has that scene been witnessed which Aubrey de Vere describes. Many a time has Mother Angela been seated in the study-hall of the Academy. "At her right" the noble priest who loses in her death such a friend as Saint Boniface had in Lioba,—his own patriarchal presence perfectly presented in the portrait of Finan:

"——With head  
Snow white, and beard that rolled adown a breast  
Never by mortal passion heaved in storm,  
A cloister of majestic thoughts that walked  
Humbly with God."

"True life," said Abbess Hilda, "is life within." No one can know, as deeply or as clearly as Father Sorin, the life within, the spiritual life of Mother Angela. Its simplicity, its meekness, its total self-effacement, its sweetness, its austerity, was apparent even to those of us who knew her only as friends.

An acute woman who has left an ineffaceable impression upon English literature, says that she "was as far as possible from fraternizing with those spiritual people who convert deficiency into a principle and pique themselves upon an obtuse palate as a point of superiority." Of that class—who are not to be found in religious communities, where life is too sane and practical for such sham,—Mother Angela could not be said to be a member, had she not adopted a religious habit but lived spiritually in the world. For she had not "an obtuse palate" in any sense, and she would have lived a spiritual life. Her organization was remarkably healthy, strong, sensitive and refined. Intellectually, she would have succeeded in any avocation. Mother Angela had by nature an observing and accurate mind; that kind of application, moreover, of the mental faculties to facts and phenomena which absorbs knowledge without being absorbed by it; and the development of her intellect was therefore vigorous and healthful. In her early youth she was an eager student of all kinds of learning. Her intellectual palate was far from obtuse and she had that rich temperament which loves and enjoys all that is good, beautiful

and delightful. "If one ought to thank God for the joys which do not tend to salvation!" cried a Frenchwoman. The rich imagination, the glowing fancy, the tenacious memory, the jocund spirit which can find ecstasy in the hues of the sky, in the lines and haze of the mountains, in the winding of the streams, in the minute painting of a shrinking flower hid on a marshy margin, in the waving grass of the meadows and the bending grain of the fields, in the shape and color of birds, in the song of the grove, the ripple of the brook and the lowing of cattle, in the patter of rain and the chirp of the crickets, Eliza Gillespie possessed. There was not a trace of morbidity in her nature. She had no deficiencies to convert into principles. To her all God's work was to be studied and loved. For the work of man she had a corresponding sensitiveness. Her instinctive delight in the beautiful led her toward the cultivation of those arts which inform and characterize taste. How greatly she may have been skilled in them as an executant, I do not know, for my acquaintance with her does not date far enough back. But her familiarity with music was extensive, and her knowledge of

its technique as full and exact as her enjoyment of it was intense. So, too, with painting and all its "little sisters"—engraving, etching and decoration. Her reading of the history of the arts was thoroughly scholarly, and her understanding of them was made by that genuine art education—visits to Europe—where, even if one limit one's observation to churches alone, one must learn more of art, plastic and pictorial, than can be had in all the books ever written.

Mother Angela knew intuitively the difference, too, between information, "the raw material of culture," and culture itself. In many conversations with me about the course of study in girls' academies she lamented the withdrawal of the students just about the time when, to use one of her own

happy phrases, "they have about reached the use of reason"—a withdrawal to be followed, not by systematic continuation of intellectual endeavor, but by an almost complete separation of existence from educating resources; a withdrawal from books, thought, contemplation, into enfeebling, foolish and ostentatious "society," whose demands, if satisfied by women, will speedily and permanently unfit them for intellectual or spiritual life. She was a firm believer in the intellectual as a means toward the spiritual. She often spoke of the picture presented in the household of Sir Thomas More, when Erasmus and others taught there, the daughter and her companions sharing the studies, grave and earnest, of the son and his friends; and contrasted this noble and fertile household man-



MOTHER MARY OF ST. ANGELA.



agement with the bitter years of the Puritan poet, John Milton, who, having withheld from his daughters the advantages of learning, required from their hands in later life services they could not render, and received only detestation and treachery instead.

Nor was there any shallowness or affectation in Mother Angela's idea of education for girls. She had not "the small brain and vivacious temperament" which alertly undertakes many things and mistakes ambition for capacity. She had a large brain and a slow, if sensitive temperament, a quick apprehension, a deliberative, reasoning method. Mere blue-stockings she would have laughed at as any other sane and sweet woman would laugh at it. She believed in making girls for those duties which nature and society render inevitable—for wifehood and motherhood. She knew, as every rightly developed woman knows, that intellectual growth, permeated by sound principles of morals and made suave by social accomplishments, constitute the most useful, the most lovable and the noblest woman for every part in life. "The true life is the life within." Therefore, she lamented that daughters are withdrawn from school just when sons are about to enter college; and that society, which demands more of woman than of man, insists generally upon absorbing her entire being in gaudy folly before she has had time to acquire the elementary conditions of intellectual growth. She looked upon partial development as fully as dangerous as no development at all. While history is embellished with the names of so many women whose learning equalled their virtue, there are too many names that illustrate the ease with which intellectuality in woman may reside in characters devoid of moral principles. She sought, in carrying out her idea of symmetrical education, to give her students power of study, habits of reason, persistence in examination of ideas, clearness and peace in intellectual business, and freedom from bias.

The bane of women's education is bias. What an eccentric trifler may have heedlessly said at some chance moment about a great author; what a narrow spirit may have unjustly intimated about an eminent scientist; what a stupid book may have alleged concerning the assumed conflict between science and religion—as if such a conflict were possible—does duty at a certain age for girls quite as efficiently as revelation itself. The timidity which in one period or another has sought to close science to women is reflected generation after generation in the rudimentary wings with which they dare not fly. While Mother Angela, like Abbess Hilda, ever taught that "the true life is the life within," she meant to include in that the large, wholesome, reverent and sincere intellectual life for the reaching of which God has given faculties, not to one sex, but to both.

What led her, with such a spirit, with social opportunities of the amplest scope and most brilliant outlook, to quit social gayeties in Washington, where she was an admired and influential figure, to don the habit of the religious? It was not a desire to experiment in girls' education; it was

not for greater liberty in intellectuals or esthetics; it was simple charity. There are excellent people to whom this will be incomprehensible. While still living with her mother in their old home, Eliza Maria Gillespie was drawn to the misery of another household in which a mother and children, ill and abandoned, poor and desperate, and suffering with a disease which the benevolence of average human nature will not seek to assuage. Leaving her own house, Eliza Gillespie took up her abode with the outcast sufferers. She nursed the mother back to health; a child died, and she prepared it with her own effeminate hands for the grave. The physical comfort she carried into that home of misery and hopelessness was accompanied by a spiritual solace which flowered in her own soul as well as in that of her patients. It was the relation of society to such cases which quickened the germ of the religious vocation in her heart. She resolved to enter the community of the Sisters of Mercy. Mother Hallahan supposed that her lot was cast with the Augustinians. She was mistaken; it was with the Dominicans. Mother Barat desired to be a lay sister among the Carmelites. She was destined to be foundress of the religious of the Sacred Heart. Eliza Gillespie went to the house of the Holy Cross Community, where her brother was already an inmate, to say adieu to him. Her destiny awaited her there. The Sisters of Holy Cross needed her, and she entered that Community in 1853. For years she was kept in duties of no special importance until her firmness in the spiritual state was manifest; and responsibilities were then placed upon her which demanded the exercise of calm judgment, great discretion, delicate tact, and boundless patience. Step by step, she was moved upward, her talents and her sanctity marking her, year after year, as the "valiant woman" of the Community. It is not the object of this essay to write her history or to summarize her achievements. That must be done by her own Sisters, who alone possess the requisite materials; my purpose is merely to draw attention to the positive spirituality which exists in an age when it is supposed to be dead, and when the proofs of it in the world are so slight as to be all but impalpable. Mother Angela is a proof that a healthy and splendid mind may seek in the religious life a harmonious completion—a happy and beneficent existence; and that such a mind—long enough in contact with the allurements and pleasures of the world to enjoy them, and so situated as to have encountered no heart-break, but, on the contrary, to have entered upon a career of distinction,—may see in total self-abnegation the highest duty.

It is clear that, as in the case of so many other great religious women, it was charity—love of God and of mankind—that made it easy for her to assume burdens and discharge functions which no common ability, no merely human prudence, would have enabled her successfully to undertake. While not technically the foundress of the Sisters of Holy Cross in the United States, she was practically that. Twenty-seven houses, in various parts of the country are the monuments of her success. She travelled

from Washington to San Francisco, from the Lakes to the Gulf, in the building up of these institutions; and her visits to Europe, after the taking of her vows at Paris, were made to procure postulants who might desire to come to this country. Although remarkably efficient in the school room, and exceptionally apt as a directress of religious in things spiritual, her hospital experience during the civil war disclosed other traits not less notable. While she lived she would not permit anything to be written of the episodes which, pathetic and dramatic, occurred in the hospitals under her charge. But they are certain to make a thrilling chapter in her life.

Does anyone believe that such a life is lived without dangers, without anguish, without interior storms? No one can who has read a page of the annals of religious. The glaciers of Switzerland did not keep back the pilgrims bent on saving souls on the other side of the mountains. The storms of snow and hail, the burning sun of the valleys, the contact with primitive barbarism, the endurance of physical sufferings, have their counterparts in spiritual progress. Conditions of life change with time. Conditions of the soul do not. The heroism to be found on every page of "Christian Symbols," in the sacrifices of those whose deeds or death art preserves, is repeated in the lives of religious women every day. Is it not enough to abash bigotry to think of such a woman as Mother Angela dwelling for thirty years in charity? Is it not enough to open the eyes of ignorance to look upon the exertions of such women in orphan asylums, in hospitals, in refuges for the fallen, in homes for cast-away infants, in shelters for the aged poor, in asylums for every species of the victims of society? What would the United States be without the institutions maintained by the religious women? Could anything but the divine charity which religion cherishes enable them to live such lives? As it was in the early ages of Christianity, so it is in ours. "Look into the churches and hear the same chants, see the same images as of old—the images of willing anguish for a great end, of beneficent love and ascending glory—see upturned, living faces and lips moving to the old prayers for help. These things have not changed. The sunlight and shadows bring their old beauty and waken the old heart-strains at morning, noon and eventide, and men still yearn for the reign of peace and righteousness; still own that life to be the highest which is a conscious voluntary sacrifice." It was not a Catholic religious who wrote these words. It was George Eliot.

Doubtless, every great soul is a palimpsest. We common mortals read only the surface, and of that only what is written in capitals. The writings underneath, layer over layer, are hidden from us. Only the angels of death cleanse the vellum; only the eye of God reads the entire record. As Mother Angela lay in her coffin in her own chapel, the majestic Savonarola-like face, calm and holy, the image of Hilda came back once more:

"——The years  
Had laid upon her brows a hand serene:  
There left alone a blessing."

If angels can feel increase of joy, the cleansing of that soul's vellum, and the reading of the writings upon it must indeed have illumined their faces.

MARGARET F. SULLIVAN.

—THE AMERICAN CATHOLIC UNIVERSITY.—  
The trustees of the American Catholic University held a special meeting on the 7th inst. at the archiepiscopal residence in Baltimore. They unanimously elected Bishop Keane, of Richmond, rector, and decided to begin building operations on the theological department this Fall.

Cardinal Gibbons presided, with Monsignor Farley, of New York, secretary. The others present were: Archbishop Corrigan, of New York; Archbishop Williams, of Boston; Archbishop Ryan, of Philadelphia; Bishop Keane, of Richmond; Bishop Ireland, of St. Paul; Bishop Spalding, of Peoria; Bishop Marty, of Dakota; Bishop Maes, of Covington; Rev. Dr. John F. Foley, of Baltimore; Rev. Dr. Chapelle, of Washington; Rev. Thomas S. Lee, rector of the Baltimore Cathedral; Mr. Eugene Kelly, of New York, and Mr. Thomas Waggaman, of Washington. At the request of the Pope, all the Archbishops and Bishops of the Church in the United States had been asked for an expression of opinion as to the best location for the university. A large majority of these opinions were in favor of Washington. The trustees, after hearing the opinions, decided that Washington should be the place. Archbishop Williams, Bishop Keane and Mr. Waggaman were appointed as the building committee. All the Archbishops and Bishops were made a committee on collections. About \$700,000 have been received thus far, including the gift of \$300,000 from Miss Caldwell, of New York. This amount will be sufficient to start the plans with, but it is said that \$8,000,000 will be required to complete them, as it is the earnest hope of those who are interested in the university to make it a model institution of the highest grade of intellectual thought and instruction. The theological department will be in charge of the Order of St. Sulpice.

#### SEPTEMBER.

Here's a lyric for September,  
Best of all months to remember;  
Month when summer breezes tell  
What has happened wood and dell,  
Of the joy the year has brought  
And the changes she has wrought.  
She has turned the verdure red;  
In the blue sky overhead  
She the harvest-moon has hung  
Like a silver boat among  
Shoals of stars,—bright jewels set  
In the earth's blue coronet.  
She has brought the orchard's fruit  
To repay the robin's flute  
Which has gladdened half the year  
With a music liquid clear;  
And she makes the meadow grass  
Catch the sunbeams as they pass,  
Till the autumn's floor is rolled  
With a fragrant cloth of gold.

—St. Nicholas.

# NOTRE DAME SCHOLASTIC.

Notre Dame, September 17, 1887.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWENTY-FIRST year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

*THE NOTRE DAME SCHOLASTIC* Contains: choice Poetry, Essays, and the current Art, Musical, Literary and Scientific Gossip of the day;

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame;

Personal gossip concerning the whereabouts and the success of former students;

All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in Class, and by their general good conduct.

Students should take it; parents should take it; and, above all,

OLD STUDENTS SHOULD TAKE IT.

Terms, \$1.50 per Annum. Postpaid.

Address EDITOR NOTRE DAME SCHOLASTIC,  
Notre Dame, Indiana.

—Our readers will peruse with pleasure the article entitled "A Study of a Soul," which graces the first part of the present number of the SCHOLASTIC. The literary and historic value of the paper would alone command attention; but in addition, there is contained a whole-souled and justly discerned tribute to the memory of one who, for long years, did noble and enduring service in the grand cause of education.

—One of our leading Catholic institutions of learning—St. Meinrad's Abbey, Spencer Co., Ind.—was visited by a terrible calamity on the 2d inst., in the destruction by fire, of its magnificent buildings with their valuable and, in many instances, priceless contents. The press has already given the particulars of this sad event to the public; but the loss entailed is far greater than what had been estimated. The immense collection of all that could prove most serviceable to the advancement of religion and education, which these Benedictine Fathers had made since the year 1858, when the order first established itself in the West, was all in one short hour swept away, to say nothing of the buildings and their fixtures, making the total loss amount to upwards of \$1,000,000. Such a calamity appeals for earnest, substantial sympathy from all who have at heart the interests of education, and we feel assured that, ere long, St. Meinrad's College will rise more glorious than ever, and be made even more effective in carrying on the noble work to which it has been dedicated.

—The opening of the scholastic year at Notre Dame has been marked by an enrolment of students greater than that of any preceding year. It is gratifying to note this fact, as it indicates that the success attendant upon the work of the Institu-

tion, is, year after year, becoming more assured, and fast extending its renown and popularity. The collegiate year began on the 6th inst. with the arrangement and assignment of classes, but the formal opening was deferred until Sunday last—the Feast of the Holy Name of Mary—when Solemn High Mass was sung by Very Rev. Provincial Corby, assisted by Rev. Fathers Morrissey and French, as deacon and subdeacon, thus placing, with the offering of the Holy Sacrifice, the work of the year under the protection of Heaven. The sermon was preached by Rev. President Walsh, and was an earnest and eloquent address to the students, reminding them of the great work of education, and the duties incumbent upon them in order to successfully accomplish the task set before them during their college-life.

## Periodic Jokes.

The joke about its being time for all honest folks to be in bed was observed again passing its perihelion in the columns of the *Chicago Tribune* on Thursday, August 25, of the current year,—a circumstance which will aid us in calculating the periodic time, eccentricity, obliquity to the plane of the ecliptic and longitude of the ascending node of this joke. The earliest recorded observations seem to show that it was once thought to have a brilliant nucleus; but more recent observers have failed to detect any luminous point whatever, and are inclined to think the former were victims of optical delusion. This will make another of those jokes whose periods have been well ascertained, of which we are now acquainted with 143. Some of these have remarkably short periods; that, for instance, about its being impossible to starve in the deserts of Arabia coming round once in 7 years, 3 months and 27 days. The joke about the two canaries called Wheeler and Wilson has a period almost as small—7 years, 5 months and 14 days. It was observed in a New Jersey paper on May 9, 1881, hence we may be on the look-out for it on the 23d of October next year.

A well developed joke consists of a coma, a nucleus and a tail. The nucleus and tail are frequently wanting, however, and all periodic jokes have long been reduced to the comatose condition. Practical jokes are generally attended by tails, or trains of unpleasant consequences, of a very gaseous and inflammatory character. Superstitious people are frequently alarmed by them, kings having been known to abdicate, etc. Political jokes move in parabolic orbits, and attract much attention during their brief but brilliant career. Advertising jokes are visible for a long time, owing to their extreme slowness, but their orbits are hyperbolic. There are also jokes that fall in meteoric showers, and may appear at any time, such as those about mules and mothers-in-law.

Some persons may be misled by these remarks so far as to imagine that a joke is a heavenly body. Such, however, is far—far from being the case. They are—well, sh!

IRA HALL.



## Obituary.

REV. RICHARD SHORTIS, C. S. C., '49.

It is our sad duty to record this week the death of one whose long and active life had been, for the most part, intimately connected with the interests of our *Alma Mater*, both in its early days and at a later period of its existence. On Wednesday last, the venerable FATHER SHORTIS passed peacefully from earth in the 73d year of his age, after a lingering illness, or rather the gradual weakening of a bodily frame worn out by age and the labors of years devoted to the service of religion and the good of his fellow-man. The funeral services took place from the Church of Our Lady of the Sacred Heart, where Solemn Requiem Mass, at which the students and religious assisted, was sung by Very Rev. Provincial Corby, with Rev. Fathers French and Coleman as deacon and subdeacon. The sermon was preached by Father Provincial, who recounted the life and work of the deceased priest, paying a tribute to the devotion and zeal that characterized him in his work. On Friday morning the remains were laid to rest in the Community graveyard.

Father Shortis and the late Rev. N. H. Gillespie, C. S. C., graduated with the Class of '49—the first class to receive degrees from the University, five years after having been granted its charter. Soon after graduation, he entered the Novitiate of the Congregation of Holy Cross, and while pursuing his theological studies, discharged the duties of Professor of English Language and Literature in the University. On the 25th day of March, 1850, he made his religious profession as a member of the Congregation, and a few months afterwards was ordained priest.

Immediately after his ordination, Father Shortis entered upon the laborious, but consoling life of a missionary, attending numerous settlements, villages and towns in Northern Indiana, Southern Illinois and Michigan, which in those early days, when this locality was still "the far West," were scattered miles apart, and the ministrations of religion could be afforded to people only at the cost of great labor and fatigue to the minister of God.

In 1852 he was recalled to Notre Dame, and appointed Vice-President of the College. During the years that followed he was intimately associated with the institution, either as an officer or as Professor, at times the whole burden of the administration being placed upon him, when Very Rev. Father Sorin, then President, was obliged to make journeys to the Mother House in France on business of the Community. But at such times, as, indeed, in all that he undertook, he displayed to advantage the energy and enthusiasm of a devoted soul, and utilized with the happiest results the resources of a gifted mind. In his intercourse with the students he was on all occasions a guide and friend, ever seeking the best means to promote their interests and advance them in the path of knowledge. He took a particular interest in the

formation of literary and debating societies, and was, we believe, the first director of the first literary society organized at Notre Dame. The enthusiasm which he displayed infused itself into the minds of the students, and for long years after obedience had called him to other duties it continued to exert an influence on the associations that sprang into existence.

In 1860, Father Shortis was sent to New Orleans where for a number of years he labored with his usual zeal in behalf of the inmates of St. Mary's Orphan Boys' Asylum, then under the care of the Congregation of Holy Cross. In 1871, he was transferred to the College of St. Laurent, near Montreal, where he continued his noble services in the cause of education, until he was recalled to Notre Dame in the Fall of 1875. From that time up to about six months ago, when the last illness seized him, he acted as chaplain of St. Mary's Academy, at the same time teaching, with efficiency and zeal, the classes of Philosophy in that institution.

This hurried sketch gives but the merest outline of a noble and devoted life, but we hope that ere long an abler pen will pay a just tribute to the memory of Father Shortis. May he rest in peace!

## RESOLUTIONS OF THE FACULTY OF THE UNIVERSITY OF NOTRE DAME.

WHEREAS, In the afternoon of Wednesday, September 14, 1887, the Rev. Richard Shortis, C. S. C., after a protracted and painful illness, borne with pious resignation and true Christian fortitude, was called hence to the enjoyment of the blessed reward promised by the Almighty Father to the good and pure, the just and faithful, who in this life of many trials, troubles and adversities, prove their claim to His Divine indulgence and bounty; and,

WHEREAS, The Rev. Father Shortis, first graduate of the University of Notre Dame, zealous and exemplary as a member of the Congregation of the Holy Cross, faithful and devoted as a priest of the Most High, staunch and capable as an advocate of true Christian education, able and esteemed as a former Vice-President of the University, cordial and genial as a friend, and as a gentleman pure in every thought, noble in all his aspirations, and gifted with an inexhaustible store of pleasant wit and unbounded amiability, has gone from among us forever, we cannot but sincerely mourn at his parting from us, although at the same time we bow in humble submission to the decree of Almighty God, fully persuaded that He has called His faithful servant to rest in peace, and that our loss is good Father Shortis's gain. Therefore, be it

RESOLVED, That by the death of the Rev. Father Shortis the Congregation of the Holy Cross has lost a most devoted member; the priesthood, one who was always faithful to an exalted sense of duty—one whose life was in all respects exemplary; the cause of true Christian education, one who was indefatigable in his championship of its just claims.

RESOLVED, That by the death of the Rev. Father Shortis the Alumni and Faculty of the University of Notre Dame have lost a friend and co-laborer who endeared himself to them, one and all, by traits of head and heart as countless as they were lovable and laudable; and that it is with heartfelt grief, tempered only by the consciousness that he has entered upon the enjoyment of the eternal reward promised by the Almighty Father to the good and pure, the just and faithful, that they say, "Farewell, dear friend!"

RESOLVED, That a copy of these resolutions be sent for publication to the NOTRE DAME SCHOLASTIC, and to the *Tribune*, *Times* and *Sunday News*, of South Bend.

REV. N. J. STOFFEL, C. S. C.,  
 PROF. J. A. LYONS,  
 PROF. WILLIAM HOYNES, } Committee.

## Books and Periodicals

THE BLIND PRINCE; OR, THE RIGHTFUL HEIR.  
A Melodrama in Three Acts. By J. K. Revised and  
Arranged for Male Characters by Joseph A. Lyons,  
A. M. Notre Dame, Ind.: Joseph A. Lyons, Publisher.  
1887.

Those in charge of dramatic entertainments in  
schools and colleges will give a hearty welcome to  
this excellent play, recently published by Prof.  
Lyons.

Der Familienfreund, Katholischer Wegweiser für das Jahr  
1888. St. Louis: Office of „Der Herald des Glaubens.“  
Price, 25 cents.

We recommend this year-book published by our  
esteemed contemporary—Der Herald des Glaubens—to  
all our German readers and the students of  
German in the University. They will find matter  
for entertainment and instruction in addition to all  
the astronomical and other information peculiar to  
almanacs. The little book is profusely illustrated.

—*The Art Amateur* for September contains an  
attractive colored plate of Chrysanthemums by  
Victor Dangon, a charming study of a child's head  
by Ellen Welby, a large panel design for wood  
carving, china painting decorations for three plates  
(harebells, pomegranate flowers and crab-apples)  
and a "satchel" vase (dandelions), five pages of  
embroidery designs, a page of outline figure  
sketches, and one of monograms in P. Articles  
of particular interest are those on the architecture  
of Fifth Avenue, Madame de Cassin's pictures  
with a very striking drawing of Henri Regnault's  
"Salome," "An Artist's Country" (Normandy)  
and the "Windsor Tapestries." "Notes for Col-  
lectors," "Recollections of Bonnat's Life School,"  
"A Lesson in Pastel Painting," and a "Talk on  
Walls and Ceilings" are especially practical and  
valuable. "My Note Book" is full of pointed  
paragraphs, and the art notes and answers to cor-  
respondents bristle with useful hints. It is no  
wonder that art lovers and students find *The Art  
Amateur* indispensable.

—The September *Wide Awake* has a vivid, val-  
uable, timely article for which it is sure to be treas-  
ured, and for which it should be taken into every  
schoolroom in America and into every home: we  
refer to "The Centennial of the Constitution of the  
United States," by Mrs. Annie Sawyer Downs, de-  
scribing graphically the making of the Constitution  
one hundred years ago (Sept. 7, 1787), and pro-  
fusely illustrated from photographs of original  
portraits and statues and relics in Independence  
Hall, views of the Hall, and fac-similes of the  
opening, and the signatures appended to the great  
document, from photographs of the original parch-  
ments furnished to the magazine from the State  
Department at Washington. Another paper of  
interest comes in Mrs. Bolton's series "Some Suc-  
cessful Women," which narrates the noble Red  
Cross work of Clara Barton; all girls with "noth-  
ing to do" should read it. A curious and amus-  
ing article by C. F. Holder, the naturalist, describes  
"How Animals Talk." Margaret Sidney's Con-

cord paper will be carefully saved by all who  
some time mean to visit this historic New England  
village, and looked at regretfully by those who  
have been there—they will wish they had had so  
good a guide. Miss Guiney's "Fairy Folk All"  
will delight all lovers of fairy stories. "The  
Young Prince of Commerce" visits that wonder-  
ful place, the New York Stock Exchange. In  
addition there are many other good things: stories,  
poems, jingles, etc., making a very entertaining  
number of this popular magazine.

—In the *Century* for September the Lincoln  
History reaches a subject of special current inter-  
est, namely, Lincoln's nomination and election;  
the special topics being the two Baltimore conven-  
tions which nominated Douglas and Johnson and  
Bell and Everett respectively; the Chicago conven-  
tion which nominated Lincoln, and the campaign  
which followed; after which comes a chapter on  
"The Beginnings of the Rebellion," including a  
temperate consideration of the purposes and organ-  
ization of the original secessionists. In addition to  
letters from Henry A. Wise, James M. Mason, and  
the famous "Scarlet Letter," by Wm. L. Yancey,  
letters of much interest, hitherto unprinted, are pre-  
sented from Governors Wise (Va.), Gist (S. C.),  
Ellis (N. C.), Thomas O. Moore (La.), Pettus and  
Brown (Ga.), A. B. Moore (Ala.), and Perry  
(Fla.). Among the illustrative material are fac-  
similes of Lincoln's letter to Pickett concerning  
the presidency, and of his letter of acceptance, to-  
gether with portraits of John C. Breckinridge,  
Joseph Lane, George Ashmun, Hannibal Hamlin,  
George W. Curtis, William M. Evarts, John Bell,  
Edward Everett, and Herschel V. Johnson; also  
views of the Republican Wigwam, at Chicago, in  
which Lincoln was nominated, the State-house, at  
Springfield, and a group of the famous "Wide-  
awakes" of the Lincoln campaign. In Professor  
Atwater's series on "The Chemistry of Food and  
Nutrition," we have the fourth paper, dealing with  
the much-discussed question of "The Digestibility  
of Food," giving the results of the writer's exper-  
iments, as well as a summary of the latest scientific  
knowledge on this point. The usual graphic charts  
and tables add interest to Professor Atwater's data  
and conclusions. Among the articles considered is  
oleomargarine. The fiction of the number con-  
sists of the eleventh installment, and last but one,  
of Mr. Stockton's serial novel "The Hundredth  
Man," the second part of Mr. Joel Chandler Har-  
ris's "Azalia," with illustrations by Kemble, and a  
"skit" by Harriet Lewis Bradley, entitled "Helen,"  
setting forth the overworked young American girl.

## Personal.

—The editors of the SCHOLASTIC will be pleased  
to receive any information concerning former stu-  
dents.

—Rev. John R. Dinnen, '66, of Crawfordsville,  
Ind., made a pleasant visit to the College on Fri-  
day last.

—A welcome visitor to the College during the

last week of vacation was Mr. Frank Dexter, '86, of Kansas City, Mo.

—Mr. David J. Wile, of '70, is practising law in Chicago, where he has fitted up an elegant office in "Adams Express Building."

—Sr. Manuel Colina regrets that he cannot return this year. He is employed in the Auditor's office of the International R.R., City of Mexico.

—Rev. D. J. Spillard, C. S. C., '64, who during the past year was Director of St. Aloysius' Seminary at Notre Dame, has been named Superior of Missions by the Congregation of Holy Cross.

—Mr. W. W. Gray, '84, of Grayville, Ill., writes to us from Mount Vernon, Ind. He looks forward with pleasure to next Commencement time when he expects to visit Notre Dame and renew old acquaintances.

—Rev. Luke Evers, '79, of Newburgh, N. Y., made a pleasant visit of a few days to his *Alma Mater* last week, accompanied by Mr. M. Donohue, a prominent merchant of Newburgh. The visit was greatly enjoyed.

—Rev. J. B. Scheier, C. S. C., for several years director of the choir in the Church of Our Lady of the Sacred Heart, Notre Dame, has been appointed to the office of Vice-President of St. Edward's College, Austin, Texas.

—From Lemont, Ill., we hope to hear soon again and often. Many good news have come to us of late from that place. The Rev. James E. Hogan, A. B., of '76, is the pastor of St. Patrick's Church, and the director of St. James' Academy in that city.

—John W. Guthrie, '85, is the Manager of *Der Carroll Demokrat* in Carroll, Iowa. John is doing well, and delights in explaining the gospel of Democracy to the large circle of his readers. We want to hear from you often, John, and wish you continued success.

—Mr. Elmer A. Otis, '84, is fast forgetting his Greek in San Antonio, Texas. He and his father, whose edifying example will be long remembered at Notre Dame, wish to be kindly remembered to all their friends. With Elmer as a *defensor patriæ* we may boldly sing: „Lieb' Vaterland, magst ruhig sein!"

—Thomas F. Gallagher, '76, is a prominent lawyer at Fitchburg, Mass. His many friends at Notre Dame are glad to hear that he is doing well, and that he will pay a visit to his *Alma Mater* as soon as the importunity with which his clients are presently banging at his door will permit him to do so.

—Hon. P. T. Barry, of the Chicago Newspaper Union, visited his many friends at Notre Dame last week. He was accompanied by his daughter Mabel, who enters upon her eighth year of study at St. Mary's Academy. Notwithstanding the engrossing nature of Mr. Barry's duties, he found time recently to write for the *Catholic World* a very interesting and timely article on "Catholics and Civic Virtue."

—Joseph A. Ancheta, '85, has entered into

partnership in the practice of law with Judge John D. Bail, of Silver City, N. M. The Silver City *Enterprise* refers to Mr. Ancheta as "an able and most deserving young attorney." Judge Bail is the Mayor of Silver City, and it is a deserved recognition of Mr. Ancheta's ability to be called into partnership with a gentleman so prominent professionally and politically in that section.

—Thomas E. Steele, '84, is practising law at Columbus, Ohio, in the office of Powell & Ricketts. Steele claims Blackstone as one of his ancestors, and we are pleased to learn that he has before him so rich a field for displaying his natural genius. His spare moments he devotes to a vindication of the character of Aristophanes, whose memory is in dishonor, and whose ghost is no longer tolerated about the premises of Notre Dame.

—Bro. Emmanuel, our esteemed head Prefect of the Senior department, had the good fortune, while in New York during the vacation, to make the acquaintance of Dr. Peter A. Callan, 35 West 38th Street, who entirely cured him of an affection of the eyes, which threatened to become serious before many months were over. Dr. Callan is a skilful physician, with a large and increasing practice, and his kindly disposition has won him hosts of friends, both in the great metropolis and outside of it.

—Thomas J. Naughton, M. D., '68, is now one of the most prominent physicians in New York city. On the receipt of the annual report of the Alumni Association, he wrote to the secretary of that organization as follows:

"DEAR SIR:—I acknowledge, with pleasure, the receipt of your pamphlet. I am made young by the reading of the names; sad, that so many are with the blest; I mourn their loss. I hope ere long to be able to visit once more the good place, Notre Dame. . . . Rich in all things as you are—especially in the splendor and fulness of religion—I pray you remember me. Please send me regularly the SCHOLASTIC for an account of everything that takes place at my old home, and oblige very much

"Yours, etc."

The Doctor's address is: 46 Henry Street, New York city, N. Y.

—Rev. D. A. Tighe, '70, Rector of Holy Angels' Church, Chicago, has recently, by the erection of school buildings, given fresh proof of the energy and zeal which characterize the administration of the large parish entrusted to his care. The *Chicago Citizen* says:

"One of the finest and most commodious parish school buildings in the city has just been completed in the Holy Angels' parish on Oakwood Boulevard, near Vincennes Avenue, at a cost of \$30,000. The interior of the building is handsomely finished in hardwood and Georgia pine, and all the appointments looking to the sanitary condition of the building and comfort of the pupils are of the most approved modern style. The formal opening of the school took place last Monday, and many of the parents of pupils and other prominent people were present. Mass was celebrated at 8 o'clock, after which the pastor, the Rev. Father Tighe, delivered an address. The school will be under the management of the Sisters of Mercy."

We learn, too, that the Church music, instrumental and vocal, has been placed under the direction of Prof. M. T. Corby, '65, whose experience and ability guarantee success.

## Local Items.

—Here we are again!

—And still they come.

—Again the record has been broken.

—The attendance at present is larger than that which marked the opening days of any previous year.

—Get your neighbor to subscribe for the SCHOLASTIC. It's going to be the "boss" paper this year.

—Master Vincent P. Kehoe, son of Mr. Kehoe, publisher of New York city, makes the hundredth Minim.

—The banks of beautiful flowers in St. Edward's Park are the admiration of all, especially new comers.

—Alas! the telephone has gone. The war rageth. On Thursday last the instrument was removed from the office.

—Several hundred rare and valuable historical works have been placed in the library since the reopening of classes. Many of them treat of the early history of our own country.

—Rev. Father Zahm, with his Colorado and Western delegation, arrived with great *éclat*. The story of the "start from home" is well told in another column, and will repay perusal.

—It might be well to begin to agitate the question of laying cement walks between the College and the Presbytery. We think that said walks would be ornamental as well as useful.

—Rev. P. P. Cooney, C. S. C., Miss. Apost., arrived at Notre Dame last week with a large delegation of Ohio students. Father Cooney's many friends rejoiced to note his marked improvement in health, and all hope that ere long he will possess his old-time strength and vigor.

—At the meeting of the Lemonnier Boat Club last Thursday evening, the following officers were elected: Director, Rev. T. E. Walsh, C. S. C.; President, Rev. M. J. Regan, C. S. C.; Commodore, Albert Brown; Treasurer, Chas. P. Neill; Recording Secretary, George H. Craig; Corresponding Secretary, Chas. P. Stubbs; Captains, George Houck, Frank Fehr.

—On Wednesday, the 14th inst., a number of the students of the Law Department met in their hall and organized a literary and debating society. The officers of the new association are as follows: Rev. T. E. Walsh, C. S. C., Director; Prof. William Hoynes, A. M., President; C. J. Stubbs, 1st Vice-President; J. L. Heineman, 2d Vice-President; W. J. Rochford, Recording Secretary; F. Nester, Corresponding Secretary; G. Mailo, Sergeant-at-Arms.

—We call the attention of the many friends of Notre Dame and St. Mary's to the fact that a "Memorial" of the late Mother Angela, for many years Directress of St. Mary's Academy, has been issued from this office. It is published in pamphlet

form, but will admit of any kind of binding to suit the purchaser. Its price, to partly defray expenses, is twenty-five cents.

—Several unique original manuscripts, written on vellum in Gothic script and beautifully illuminated by the monks before the discovery of the art of printing, have been placed in the Lemonnier Library. The margins and capital letters are beautifully painted in colors, decorated with pure gold, and quaintly illustrated with grotesque heads, curious monsters and arabesques. Some are bound in old stamped leather on boards with strap clasps and brass-hinged catch and pin. Others are in old calf on wood, stamped with floriated and ancient Roman heads, with brass clasps. These works of the Middle Ages are lasting testimonials of the patience and industry of the much-abused monks.

—On the 31st ult., Very Rev. Father General Sorin took his departure from Notre Dame to visit the Houses of the Congregation of Holy Cross in the Old World. This makes the fortieth trip which the venerable Founder of Notre Dame has taken across the ocean, and it is the earnest wish and heartfelt prayer of all the students, as well as his spiritual children, that a speedy and safe return will attend the successful and happy issue of the work in which he is engaged.

In this connection, it will be of interest to note that on Saturday last, Father General's *protégés*—the Minims—sent him a cablegram informing him of the unprecedented success attending the opening of the scholastic year in St. Edward's Hall. The dispatch was received by the venerable Father on the arrival of the ship at Havre and shortly after the following reply was sent:

"PARIS, 11, *Via* NEW YORK, 11.

"PRESIDENT, NOTRE DAME UNIVERSITY, IND.:

"Ninety loving model Princes. Glorious! wrote them yesterday. When sixty more fill the palace, I return home.

"SORIN."

—Signor Gregori has been busily engaged during the past few weeks on the series of paintings which will adorn the new extension to the church. Angels and saints, to correspond with those in the grand nave, have been painted in the panels of the vaulted ceiling, and colossal figures of SS. Augustine, Ignatius, Benedict and Gregory have been frescoed in the spaces formed by the double arches. The great space above the entrance to the largest of the apsidal chapels has been covered with an immense allegorical painting representing the coronation of the Blessed Virgin Mary. Colossal figures of the Prophets and the Sybil, who foretold the glorious destiny of the Virgin Mother of God, are depicted, seated on clouds in the foreground of the composition. In the distance, in the glory of Divine majesty, appear the Eternal Father and the Son holding a wreath of white roses to indicate the coronation, and the Holy Ghost in the form of a dove hovers between. Lower down, seated on a cloud, the Blessed Virgin is seen with arms meekly folded and head bowed to receive the crown which is held over her. The perspective and coloring of

this truly great composition display the taste, judgment and skill of the master.

—Accessions to the Bishops' Memorial Hall, Notre Dame, Ind.:—Crozier of olive wood, inlaid with ecclesiastical designs in ivory, ebony and mother-of-pearl; profile portrait of Pope Clement IX, presented by His Eminence Cardinal Gibbons. Magnificent large 20 x 18 photographs, taken during the Second Plenary Council of Baltimore, in 1866, of Archbishop Odin, of New Orleans; Bishop Wood, of Philadelphia; Bishop Bacon, of Portland, Maine; Bishop Quinlan, of Mobile; Bishop Carroll, of Covington, Ky.; Bishop Lynch, of Charleston, S. C.; Father James Gibbons, Secretary of Council; large group representing the Fathers of the Second Plenary Council; large group representing Archbishops Spalding, McCloskey, Odin, Blanchet, and Purcell; large group representing Archbishop Purcell and his suffragans—Bishops Rosecrans, Rappe, Luers, de St. Palais, Carroll, and Lefebvre; large group representing five theologians of the Second Plenary Council—Drs. Corcoran, Becker, Foley, and others, presented by Mr. O'Brian. Jewelled mitre of silver cloth, embroidered with gold bullion, used by Rt. Rev. Bishop Kain when he was consecrated by Archbishop Bailey; missionaries' reversible chasuble of purple and green moire antique silk, beautifully embroidered with silver, used by the first Bishop of Wheeling when visiting the missions of Virginia and West Virginia; pontifical gloves used by Bishop Whalen, presented by Sister M. Bernardine. Two letters written by Rt. Rev. Luke Concanen, O. P., first Bishop of New York; two letters written by Rt. Rev. John Connolly, O. P., second Bishop of New York; three letters written by Rt. Rev. Michael Egan, O. S. F., first Bishop of Philadelphia, presented by Mother Alphonse. Parian marble basso-relievo profile portrait, on a red velvet background, of Cardinal McCloskey; *Metropolitan Record*, 1859, bound; engravings of Bishop Dubois and Bishop Hughes; vols. III, IV, V, *Catholic Expositor*; photograph of Vicar-General Starrs, presented by Rev. Father Kearney. Red silk calotte, worn by Cardinal McCloskey, presented by Miss C. Casey. Four letters written by Archbishop Carroll; manuscript of sermon on the "Multiplication of the Loaves and Fishes," written by Archbishop Carroll; manuscript copy of Archbishop Carroll's will; printed pastorals of Archbishop Carroll; several interesting manuscripts regarding the Carroll family, presented by E. C. Jewelled mitre used by Rt. Rev. Bishop Egan, presented by a friend. Engravings of Bishop Whalen and Bishop Kain; large photograph of Mgr. O'Sullivan, presented by Rt. Rev. J. Sullivan. Photograph of Bishop Montes de Oca, presented by Sister Paula. Curious old pontifical candlestick used by the Bishops of Philadelphia; silver cruets used by Rt. Rev. Bishop Neuman, presented by Mr. Walsh. Silver chalice and *patena* lined with gold, carried by Rt. Rev. S. G. Bruté, first Bishop of Vincennes, when he visited the missions of his diocese, presented by Rt. Rev. Mgr. Bessonies, V. G.

## Roll of Honor.

### SENIOR DEPARTMENT.

F. L. Albright, F. Baca, J. Burns, G. Ball, R. Bronson, N. P. Beckwith, J. W. Burke, C. Bush, F. Bernhart, H. Barnes, E. Burns, E. Britt, D. C. Brewer, H. Barnard, S. Baldrick, E. Blessington, J. Becker, J. Bombeck, E. Chacon, G. Cooke, J. Cassidy, J. Cusack, S. Campbell, C. Cook, E. Clark, J. Donaldson, M. Dore, D. Donahue, E. L. Decker, T. Dempsey, C. Desdimoni, J. Dougherty, S. T. Eyanson, F. Evans, R. Frain, J. Francka, A. Fitzharris, A. Finckh, J. Fisher, M. Fenton, F. Fehr, T. A. Goebel, J. Giesler, W. Gordon, H. Higgins, F. E. Henderson, M. Howard, B. M. Hughes, S. Hummer, H. Hull, J. L. Hinnemann, E. Howard, G. F. Hobert, B. Inks, J. Jennings, N. Jacobs, F. Jewett, H. Jewett, A. Joyce, J. Keating, F. H. Kelly, E. Kerlin, A. Leonard, A. Larkin, J. Lappin, H. Luhn, L. Larkin, A. Longmire, L. Longmire, W. Larkin, J. McWilliams, W. Monroe, J. A. McDonald, V. Martin, W. Morrison, V. Morrison, F. Major, J. Maloney, J. Milhen, J. H. Mackey, H. McAllister, J. McDermott, — McGurk, A. Maier, Andrew Nicholl, Alfred Nicholl, J. Norton, J. R. Nations, K. Newton, F. Nester, C. E. O'Hara, F. O'Connor, L. Orr, P. Paschel, L. Preston, E. Prudhomme, H. Prichard, A. Plato, C. Pears, P. Prudhomme, R. Pollock, R. Quigley, A. Rudd, W. Rochford, F. Rodriguez, O. A. Rothert, J. C. Roper, M. Reynolds, M. Rosenthal, E. Stephenson, W. Short, W. Scholfield, C. Spencer, J. B. Sullivan, J. Schaug, F. Suing, E. Sawkins, C. Stubbs, W. Tiernan, W. Towle, R. Velasco, L. Woodman, O. W. Woods, J. Waixel, J. Welch, J. Wall, T. H. Webb, P. Brownson, M. Cassidy, J. Gallardo, M. McCart.

### JUNIOR DEPARTMENT.

E. Adelsperger, R. Adams, W. Allen, J. Anfenger, E. Berry, R. Boyd, W. J. Blake, B. Boldrick, H. Bray, J. Bray, J. Benner, W. Brown, F. Baca, J. Brady, C. Bombeck, H. Bronson, W. Beaudry, B. Backrack, E. J. Brannick, C. Burger, J. Brough, J. Cunningham, H. Cauthorn, E. Campbell, R. Case, H. Carroll, F. Crotty, J. Cooney, F. Connors, G. Connelly, L. Chacon, F. Coad, S. Ciarcoschi, J. Cooke, C. Cavanagh, J. Connors, F. Carney, G. Carleton, J. S. Doherty, J. Doherty, J. Delaney, F. Duffield, A. Daniels, L. Davis, E. Doss, W. Devine, C. Fitzgerald, S. Fleming, W. French, F. Flynn, T. Falvey, H. Figge, G. Freeman, J. Galbreth, C. Goodman, T. Greene, J. Greene, R. Graham, T. Gonzales, J. Girsch, F. Gray, G. Gale, E. Grossman, M. Girten, R. Garrabrant, E. Heiler, H. Henderson, L. Hiener, F. Hagan, P. Houlihan, J. Howard, H. Hall, R. Healy, P. Healy, E. Hillas, F. Huber, L. Hoerr, J. Hampton, F. Howard, — Hughes, W. Hartman, J. Henry, W. Hackett, L. Hoffman, C. V. Inderrieden, R. Inderrieden, W. Johnson, E. Jewett, G. Jackson, T. Johns, H. Kahn, F. Kellner, A. Kutsche, J. Kinsella, H. Lesh, W. Lahey, F. Lane, J. Moncada, R. Munroe, W. Merkle, E. Merkle, G. Monaghan, J. Martin, H. Mallay, W. Mallay, John McIntosh, James McIntosh, J. McGurk, J. McMahon, V. Maguire, J. McCormick, J. McGrath, H. Miner, W. McPhee, E. McIvers, W. Martin, J. Nichols, F. Neef, T. Noud, W. O'Neill, P. O'Hearn, W. O'Brien, G. O'Brien, J. O'Donnell, J. O'Shea, J. O'Hara, C. Paquette, C. Priestly, F. Powers, F. Pritchard, F. Peck, J. Pfau, H. Pecheux, M. Quinlan, J. Reinhard, L. Rierdon, J. Rose, S. Rose, E. Ryan, E. Roth, C. Ramsey, W. Rowsey, C. Schillo, F. Schillo, B. Stephens, F. Shenk, L. Scherrer, A. Schloss, R. Sullivan, C. Spalding, R. Spalding, F. Simpson, A. Sullivan, H. Silver, C. Senn, J. Talbot, F. Wile, H. Wageman, R. Weldon, W. Walsh, T. Wade, P. Wood, J. Wright, T. Wilbanks, W. D. Walsh.

### MINIM DEPARTMENT.

W. Ackerman, J. Ayer, H. Backrack, S. Backrack, F. Bloomhuff, M. Blumenthal, P. Beckham, J. Barbour, G. Black, F. Beerman, S. Blake, C. Boettcher, J. Bradley, D. Burne, B. Bates, C. Connor, W. Connor, E. Conners, S. Collins, H. Connelly, W. Cummings, R. Clendenin, C. Carlile, J. Cudahy, J. Crane, W. H. Durand, J. Dungan, Jas. Dungan, F. Davidson, L. Dess, F. Dunn, J. Dunn, L. Dempsey, J. Dempsey, F. Dempsey, G. Franche, C. Franche, E. Ferkel, J. Flannery, E. Falvey, F. Falvey, C. Grant, B. Goldman, R. Hinds, J. Healy, J. Harlan, W. Halthusen, H. Johns, J. Jennings, V. Jaramillo, F. Ker-



win, W. Kutsche, H. Kinsella, P. Keefe, A. Lonergan, H. Marx, A. Morgenweck, J. Maternes, G. Mayer, A. Mayer, L. Mayer, J. Mulqueen, C. McPhee, W. Nichols, A. Neef, T. Neeman, J. O'Neill, H. Oppenhuner, J. D. O'Mara, J. Perry, L. Paul, C. Paul, H. Plautz, F. Parker, J. Peck, D. Quill, F. Rogers, D. P. Ricksacker, G. Sweet, E. Savage, J. Seerey, F. Smith, E. Smith, P. Stephens, C. Scherrer, F. Toolen, Fred Toolen, C. Taft, T. Tomkins, P. Trujillo, W. Williamson, J. Walsh, Wm. Williamson, A. Welsh, A. Witkowsky, W. Young, H. Ziemann, O. Griffin, H. Mooney.

(*"Denver News," Sept. 8.*)

Off for Notre Dame.

A jolly party of people were gathered at the Union depot yesterday to pay their last respects to Father Zahm and his charges, who left on the 1.45 train for Notre Dame, Ind. As is well known, Father Zahm comes West every year with the students of the Notre Dame University who reside along the line of the Rocky Mountains, and after enjoying his vacation, he gathers them together again and returns to his Indiana school. And the scholars enjoy these trips thoroughly; while it is a source of great satisfaction to the parents, who perhaps have not the spare time to make such a trip in company with their children, to have them so carefully looked after, and their long rides made continuous pleasure excursions. While going away from home the boys soon become well acquainted, since they are at once thrown together for two days, and Father Zahm says that when they arrive at the College, they stick close together in a solid phalanx. The pleasure of riding in special cars, too, is not one that is accorded to every student, and the boys make good use of this, to them, important matter.

The shower yesterday afternoon interfered a little with the pleasure of the students and their friends at the start, but as soon as the former were assigned their comfortable quarters in the Pullman palace cars, this little affair was soon forgotten. It was about 1.50 when the train pulled out of the station amid waving of hands and many kind wishes from the students' many friends. Following are the names of the young people who went with Father Zahm: Messrs. W. McPhee, Charles McPhee, Leo Scherrer, C. Scherrer, Bela Hughes, Elsworth Hughes, John A. Wright, Ben Bates, George Jackson, George Sweet, Ed. Savage, C. Cook, W. Hartman, W. Connelly, H. Connelly, J. Hagus, H. Silver, H. Anfenger, J. T. Mulgreen, B. Frain, J. Rodriguez, and John Fisher from Denver; Messrs. Claude Boettcher, Frank Smith, A. Kane, D. C. Brewer, A. Schloss, J. Brown, F. Smith, and Thomas Tomkins from Leadville. From other places were D. Tewksbury, E. Chacon, J. Chacon, C. Bowles, W. Halthusen, W. Carlisle, E. Becker, J. Bradley, L. Mayer, A. Mayer, F. Peck, J. Peck, T. Burns, W. Jarmillo, P. Trujillo, F. Baca, T. Gonzales, H. French, C. Ricksecker, L. Doss, E. Doss, J. Evans. Besides the above, the following young ladies went to St. Mary's Academy, a large and flourishing institution near Notre Dame: the Misses Kittie Hughes, Lulu McNamara, Mamie

Bates, Lizzie Hagus, Laura Ducey, Nettie Davis and Emma, Margaret and Helen Burns.

The private palace car "Mascotte" of President Moffett, of the Denver and Rio Grande, was attached to the rear end of the train, and in it were Traffic Manager Hughes and wife, the Misses M. G. and G. W. Hughes, Mrs. M. J. McNamara, Mrs. Joseph E. Bates and Miss C. F. Hazen. Mr. and Mrs. T. D. Burns, of Tierra Amerilla, New Mexico, and Mr. and Mrs. L. Meyer will go with the young people almost to their destination. Mrs. Carlisle was on the train with her son, and was so pleased with the enthusiasm manifested by the boys, that she made arrangements with Father Zahm to have him taken to Notre Dame along with the others, although she had no idea of sending him when they left Denver. The boy's clothing is to be forwarded by express to-day.

Father Zahm occupied the private state-room in the "Venezuela"—that is, he had those quarters engaged for himself, but he was so much in demand everywhere and by everybody, that the probabilities are he will scarcely have time to breathe quietly in them. His trip in the Yosemite Valley has benefited him greatly, and he is much improved physically, and anxious to get back to work. He said that this would probably be one of the most successful years the Notre Dame College has ever known. Extensive improvements have recently been made to the College and new additions built, and Father Zahm received a letter from the President on Monday, stating that about everything was in readiness for the opening, and he thought this year would be a very successful one.

Scarcely had the train left Denver, before the boys tired of gazing out of the windows, and they wandered listlessly about for full five minutes, trying to forget about the tempting lunch baskets that had but a few hours before been so carefully packed at home. But the struggle didn't last long, and soon first one and then another were seen to slyly pull their baskets out from their resting places, and then the fun began in earnest. Every boy tried to talk with his mouth full, and soon the cars represented a veritable Babel. But they were happy, and the older people thought it was much better that they should laugh than cry, and so each one was allowed to take part in the "go-as-you-please." Soon after leaving Denver, the rain came down in torrents, and when the train neared Palmer Lake a heavy hail storm greeted it. It was feared that washouts would be encountered near Colorado Springs, and the party experience a repetition of the difficulty when they went East last year, but their fears proved groundless. A very bad washout was then found near Pueblo, and the train was detained for more than twenty-four hours on the road. Should the journey be continued without accident, the party will arrive at South Bend at 5 o'clock on Friday afternoon. A number of other students will be taken on the train at Colorado Springs and Pueblo, and at La Junta, will be found those who go from the northern part of El Paso county, Texas. The total number will be about seventy-five.

## Saint Mary's Academy.

*One Mile West of Notre Dame University.*

—Rev. Father Rosen, Deadwood, Dakota, has our thanks for choice mineral specimens.

—The old pupils deserve a special vote of thanks for their kind attention to the new arrivals.

—The young ladies who came with Rev. Father Zahm's party report a delightful time the whole of the three days they were on the way.

—Miss Susie Smith, all the way from Leadville, Colorado, was the first Princess to enter for '87-'88. Little Leona Rives, of Texas, comes next.

—The Misses Regan and Stadler reached St. Mary's, in time for the opening of school, after a delightful trip which embraced New York City, Niagara Falls, Saratoga, and Montreal.

—Among the new pupils there are already representatives from Kansas, Michigan, Illinois, Colorado, California, Wisconsin, Montana, Nebraska, Iowa, Dakota, Texas, Kentucky and Indiana.

—Miss Estelle Horn, Class of '87, has, much to the delight of her many friends, returned to St. Mary's, in order to take the Advanced Course in Music, and to continue her study of German and French.

—Storm-proof windows have been put up to protect the stained glass windows of the church. The work of frescoing is going on, and it is hoped that the dedication ceremonies will take place at no distant date.

—*Ave Maris Stella* was the loving invocation addressed to Our Blessed Mother, many times a day, while Very Rev. Father General was on his way to France. The glad tidings of his safe arrival renews the assurance that the "Star of the Sea" guides in safety one who has ever been a devoted client and fervent child of Mary.

### Obituary.

#### SISTER MARY OF THE CHERUBIM.

Every year brings its changes, and old pupils on returning after vacation, are sometimes saddened by the absence of dear faces. This year is marked by the absence of Sister Mary of the Cherubim, who departed this life at St. Mary's July 21. The office of the departed Sister—that of Secretary in the Academy—brought her into close relation with the pupils for the past five years, and all were drawn to her by her kindness of manner, and the special interest she manifested in each one. Filled with the love of God, she realized that one must show this love by charity to His children;

hence, all who came under her gentle influence felt the effects of the zeal with which she labored for Him in whose service she did so much. Untiringly she performed her onerous duties, even when suffering under the malady which she uncomplainingly bore for years, and which finally caused her death. As she lived, so she died. Filled with a holy longing to meet Him for whom she had given up all that the world prizes, her lips framed over and over again the cry: "When will Jesus come?" On the 21st her lips ceased moving in prayer, and we can but trust that her heart's desire was granted, and that Jesus came.

For many a day will Sister Mary of the Cherubim be lovingly remembered, and from many a heart will prayers ascend for her precious soul. May she rest in peace!

### Homesickness.

There are maladies incident to the different seasons, and September is the month in which, at boarding schools, young ladies are attacked by a disease which, though never fatal, is very painful; namely, homesickness. The ties that bind us to home and parents are very strong, and separation from the dear ones necessitates the tearing loose of those tendrils that have twined themselves around the heart. This causes pain, and great pain, to a loving child. Homesickness is the mark of an affectionate heart, and betokens appreciation of parents, brothers and sisters; and, while the sickness caused by absence from them must be cured, the strong love must not grow less. Sometimes, however, a little selfishness creeps in, and aggravates the disease; this is the case when there is repining after privileges and amusements not to be had at school, or when there is not a generous will to sacrifice the many nameless little comforts that only a mother's heart can devise, and a mother's presence insure.

The symptoms of the disease are varied, but there are a few common in all cases. These are a very red nose and swollen red eyes, a general languor, and a constant desire to board the next train for home. Sometimes there is a loss of appetite for one or two meals; this is especially the case when a box of candy has served as consoler between meals.

The cure is the next point to consider. First, mix a few moment's reflection on the sacrifices your parents have made for you, with equal parts of gratitude and desire to please them; add to this a thought on the object of your entrance into school, a few thoughts for the happiness of others, and a firm resolution to do your very best to meet the expectations of parents, teachers and friends.

This prescription carefully followed, must insure a cure in a very short time, and will heighten your pleasure, when, in a few short months, you will return to the dear ones at home, who miss you more than you can ever miss them.

## Chateaubriand.

"A land that wears a laurel crown may be fair to see; but twine a few sad cypress leaves around its brow, and it becomes lovely in its consecrated coronet of sorrow, and wins the sympathy of the heart and of history."

Surely have the cypress leaves mingled with the laurels of France! and few countries have a stronger hold on the sympathies of the human soul. Fair land of the *fleur-de-lis*; birthplace of the devotion to Christ's Sacred Heart, over you might be sent forth that cry which of old wailed over Jerusalem. France, O France! "If thou hadst known the things which belong to thy peace; but now they are hidden from thy eyes."

In strife or peace, shame or honor, in the splendors of court, or in the rigor of camp, France has ever gloried in the genius of her sons. Any nation might well be proud of such rulers as Clovis, Charlemagne, St. Louis, Henry IV, Louis XIV, and Napoleon. The names of eminent statesmen and renowned scientists adorn the pages of her history, and we have only to think of Bossuet, Fénelon, Montalembert, Pascal, and La Fontaine to see the wealth of literary power fostered in that sunny land. True, some of the brightest intellects forswore their allegiance to truth, and the principles of Voltaire led to that spirit of anarchy, communism and contempt for authority which has since prevailed to the detriment of religion's benign and salutary influence, and, alas! that we must say it—the end is not yet.

As the purest lilies oft repose on the bosom of loathsome pools, so amid the sad events which marked the Reign of Terror, do we find a flower of pure, exalted genius in the gifted and versatile young Chateaubriand. He was brave and enthusiastic; the restlessness of his disposition was made manifest in his fondness for travel, our own America having been visited by him several times. His dauntless spirit could not be moved even by the great Napoleon, who on the appearance of the work *Itinéraire*, through his officers, commanded him to introduce a eulogy of the emperor into it—this he refused to do until he learned that the publisher would be affected by the non-appearance of the book. Several attempts were made to subdue his intrepid nature, but without effect. It is not a subject of wonder that Chateaubriand imbibed the spirit of the times, for infidelity seemed to permeate the very air; but a mother's prayers ascended before the Throne of the Most High, and, descending with blessings on the soul of the erring one, he again worships the God of his youth. He himself tells us that the voice of his mother and of his sister could not be resisted: "I wept and I believed." Conviction came from the heart, and in all his writings it is the heart that speaks. His earliest works referred to the Revolution, and showed such eminent abilities that, notwithstanding his youth, he came in contact with the greatest minds of the time.

His "Atala," published in 1801, added to his fame, and opened the way to political preferments at the hands of Napoleon. "The Martyrs" appeared in 1809, but met with such little success that, becoming disheartened, he thought seriously of exiling himself to the United States. Friends, however, were at hand to encourage him, especially La Fontaine, who said of the work: "Admirable are the descriptions of Rome, the Catacombs, Naples, the battle of the Franks, and the great debate in the Roman Senate on the preservation of the 'Altar of Victory.' There are, indeed, some anachronisms, but it matters not; the work is full of genius." Many severe criticisms were passed on it by the infidels of the times; nevertheless, it has taken its place in the literature of France. Chateaubriand's greatest production is "The Genius of Christianity." This he wrote to repair the skeptical ideas circulated by him before his religious views had undergone a change. His aim is to appeal to the beautiful in religion. He does not keep to the paths trodden by theological writers, but draws the mind to the contemplation of the charm of religion from a human point of view. Speaking of the Church, he says: "Of all religions, it is the most humane, the most favorable to liberty and the arts and sciences; the world is indebted to it for every improvement, from agriculture to the abstract sciences, from the hospitals for the unfortunate to the temples reared by the Michael Angelos and embellished by the Raphaels." All things in nature, science and art does Chateaubriand use as proofs of the divinity; as tabernacles of the truth and power of Christianity. In viewing the heavens, he exclaims: "What! can man not see the problem of the Deity solved by the mysterious calculations of so many suns? Does not the brilliant algebra of the heavens suffice to bring to light the great Unknown?"

Natural Philosophy and Botany, as well as the virtues, often classed as simple moral qualities, are invested by him with power to proclaim Christianity. We find a remarkable variety in both subject-matter and style. The gayest and most magnificent descriptions of nature often appear side by side with the keenest satire on society, and the loftiest considerations of philosophy and morals are blended with the most simple narrative.

Critics do not agree as to the merits of Chateaubriand's works. He is often termed affected and vain; while his writings are put down as visionary and overwrought; but it is an established fact that he is among the greatest of French writers, and his works are destined to be a lasting monument to his genius. His was a wild, brave spirit, reveling in the beauties of nature, and referring them to the Creator; his thoughts must often have risen to that God whom he found everywhere, particularly in the grand forests, amid the shadowy valleys, and on the lofty mountain-tops of our dear America.

Would that France, his loved country, had now spirits kindred in intellect and heart to one of her purest writers—Rene Francis, Viscount de Chateaubriand!

CATHERINE SCULLY (Class '87).